THE MASTER'S WORD

PART I

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PUBLISHED BY

THE EDUCATIONAL BUREAU
OF THE GENERAL GRAND
CHAPTER, R. A. M.

This booklet is the first of several which we have in mind to issue on the subject of The Master's Word, provided sufficient interest is shown to justify it. The Chairman of the Educational Bureau would therefore appreciate hearing from his readers with any suggestions they may have to offer. He would also like to have them ask questions on the subject which the booklet may not answer.

The Master's Word

Part I

By C. C. HUNT, P. G. H. P.

Introduction.

The editor of The Builder in the issue of January, 1916, page 30, gave the following explanation of the grip of a Master Mason:

Science, assuming that the seat of the soul is the brain, proceeds to lay bare the brain, dissects its hemispheres, traces its convolutions and nerves. Then it subjects the brain of a dog to the same tests, and finds that it and the brain of man are alike. Chemistry takes up the task, dissolves, analyzes, and by all means at its command reduces both brains to their essential elements. From both it obtains the same elements, found every where else. Science, so far from proving the immortality of the soul, lays down its instruments, its acids, confessing that it cannot even prove that there is a soul. Not by that grip can man be raised from a dead level to a living perpendicular. Logic then tries to demonstrate that the soul, in its nature, is indivisible, and indestructible, and so must be immortal. Plato, Cicero and the rest formulated this argument; but if they convinced others, they did not convince themselves. Doubts returned . Always, at

the most critical point upon which the conclusion depended, there was a juggling of words. Not by that grip can man be raised to walk in newness of life. There is left the mighty grasp of faith—the profound, fixed, ineffaceable conviction of the soul itself; the very voice of God speaking within; the Divine Word abiding in the heart. How else has God ever revealed truth to man? How else could he? Since we know that there is a God, we as surely know that we are not the butts of a cynical and sarcastic omnipotence, but akin to Him—the soul a little brother to Him whom it seeks; and that our convictions, coming from Him, are true and trustworthy. And by this reach and grasp and power of faith we are quickened into eternal life.

This explanation is full of food for thought, but it requires careful meditation that its rich symbolism may be digested. The heart of the explanation is in the reference to "the Divine Word abiding in the heart."

The Word is found in some form in every degree in Masonry, and there is an inner explanation of every Masonic symbol which centers on a hidden Divine Word which can only be found by the pure in heart after diligent search. Because it is not open to the superficial seeker, he may deny its existence, but either openly or in some Cryptic message it is always present.

The very nature of Freemasonry as a speculative and progressive science of character building presupposes the existence and an effort to obtain that of which the Master's Word is a symbol. Therefore, in studying this subject we are considering the fundamental principle of Masonry. It is in fact so fundamental and far reaching that only by the use of symbol, legend and allegory can our finite faculties obtain even a partial idea of its significance.

The Temple and the Soul

Because of the fact that when God breathed into man's nostrils the breath of life, he became a "living soul" as well as a living body, and that the Biblical emphasis is upon the "living soul" which is to be a dwelling place for the Almighty, the account of the building of King Solomon's Temple, which was also to be God's dwelling place, has been taken by Masonry as a fitting symbol of the spiritual temple man is to erect in his own soul.

For this reason, in our modern Masonic Ritual, frequent mention is made of certain events which are said to have happened at the building of King Solomon's Temple. The Bible tells us that the Great Architect of the Universe caused His Name to dwell in

this Temple, between the Cherubim and on the ark of the covenant and in the construction of the Temple we learn many lessons applicable to character building. Because of these lessons, legends and allegories which illustrate some phase of character building have been ascribed to the building of this temple. In stating that these events happened at that time and place we are not concerned with the historical accuracy of the statements. They may be fact or legend for all we care, since they are used by us for their symbolic teachings only. Probably fact and legend are mingled without distinction, for we openly state that Masonry is a system of moral instruction, taught by types, emblems, and allegorical figures.

The Use of Legend in the Ritual

We readily admit the use of legend in our present day Ritual, even when these legends are told in the form of historical statements, but we are apt to call our Ancient Brethren and those who repeat their stories, too credulous, because they too, in the Old Charges of Masonry, which formed part of the Ritual of the Pre-Grand Lodge Masons, expressed their allegories in the form of historical statements. The so-called Legend of the Craft, found

in these Old Charges, was used for its allegorical teachings in much the same way as we use similar statements in our present day Ritual.

When they say that certain men who lived before the flood were Masons, they do not necessarily mean that these men belonged to an organized society of which our own is a continuation, nor do they mean that the Masonic Order we now know was in existence at that time. They do mean that even in that cradle of the human race, there were men who were moral and spiritual builders engaged in a quest for the ideal, and that as operative architects and builders they found their occupation a symbol of something higher.

The central thought of Masonry today is the same as it has ever been, namely, the loss, search for, and recovery of the "Master's Word," or as it is sometimes called, "the Holy and Ineffable Name of Diety." While this central thought, as stated above, appears in every Masonic Degree, it is **the** great secret of the Royal Arch. While its presence can be surmised in the Craft Degrees, its real nature is revealed only in the Degrees of the Chapter.

In this study of the Master's Word,

we will have frequent occasion to refer to events which may or may not be historical. Some of them will be recitals of actual facts, but most of them will probably be about events which are purely legendary. Since our concern is with their ethical teachings, it is not deemed necessary to distinguish between them here, but we must not lose sight of the fact that, like Aesop's fables, and Christ's parables, their influence on the lives of men has been tremendous. While they may not recite literal facts, they are the medium of transmitting intellectual and spiritual truths which is far more important than storing the mind with dead facts which convey no meaning.

These remarks may seem to have no connection with the subject we are considering, but they have been deemed necessary because we have among us critics who deride every statement which cannot be proven to be a literal fact. They forget that "the letter killeth" and that only the spirit can make alive.

To understand the lessons of Masonry, our study will take us into the realms of Mythology and superstition. In the light that is now ours, many of the religious beliefs we will consider may seem to us crude and even

debasing, but we must remember that truth is not acquired all at once, and possibly these crude and superstitious beliefs of primitive man were the first rays of light his darkened mind could receive, and that by such means he emerged from darkness to light, from ignorance to knowledge. Diamonds are mined from the slime of earth, and from ancient superstitions have come some precious truths. That which cost us little is little valued and we treasure truth the more because we have to dig for it "in the rubbish of the Temple."

In the study of the Master's Word we will find that there was a widespread belief that the knowledge of the correct pronunciation of a certain word conveyed godlike attributes on its possessors, and that the loss of this word caused the downfall of angels and men. We will concede that this was a superstition, as was likewise the belief that after proper search this word with its proper pronunciation, would be recovered and that this recovery would restore the finder to his lost estate. However, no belief which has obtained widespread and general acceptance can be wholly false, and by a study of these superstitutions we may find the diamond of

truth which will enrich our spiritual temple with its divine rays of light. For instance, if we view this word as the symbol of the godlike attributes we would attain, the belief, divested of its superstition, becames pregnant with truth.

So many interpretations of "the long lost Master's Word" have been given by different writers that the reader may become confused and wonder which is the correct one. For instance, some say it represents "Truth," others say it is "the secret of life," the knowledge of God, the restoration of man to the estate from which he fell, the Eternal Word of God by whom all things were made, the Name that is above every name, the Shekinah which had departed, the word which was made flesh and dwelt among us. He who came to His own and His own received Him not, etc. It has been held to be the sum of all truth, especially divine truth; the ideal or perfect life, perfect truth, the perfect man. Mackey says the Lost Word is "the symbol of Divine Truth; and all its modifications, the loss, the substitution, and the recovery—are but component parts of the mythical symbol which represents a search after truth." (Ency. "Lost word").

In most, if not all the theories advanced, there is some truth, but in none of them is there a complete statement of the entire truth. The universe of God is infinite and our finite faculties cannot comprehend it as a whole. We can only approximate to a small part of it, hence any explanation intelligible to our minds, must fall short of the whole truth. Each explanation offered appeals to a different type of mind and enables that mind to receive a ray of light which will open up a wider field of knowledge. We do not endorse any theory to the exclusion of the others, neither do we condemn any. In these studies we are offering suggestions only. Each reader must draw his own conclusions, but we hope our suggestions will help him in drawing such conclusions.

The Word in the Craft Degrees

In the Legend of the Third Degree the craftsmen labored upon the temple for seven years or more, honestly toiling, encouraged and buoyed up by the promise that when the temple was completed, those of them who had been faithful would receive the Master's Word, but some of them would not abide by the conditions and through their unfaithfulness, the Word was lost. They were told to

search for the Word or a key to it, but they found neither. They were then offered a substitute and received a hint that this substitute had some connection with the Lion of the Tribe of Judah, but it made little or no impression on them, as is the case even today with those who still hear the hint. We are told that our ancient Brethren chose a different substitute by giving utterance to a different word. So it is today. We are not only content with a substitute, but insist on choosing our own, continually turning away from the one Divinely appointed. We select our own substitute by turning our thoughts in a different direction from the one designated by our Grand Master, and we look to the earthly grave instead of the heavenly message.

However, in spite of our failures we do not give up the search and find that the reference to the Lion of the Tribe of Judah is not the only hint which Masonry offers to him who seeks the Lost Word. The means by which the rough ashlar becomes perfect suggest the divesting of our minds and consciences of all the vices and superfluities of life; the ladder reaching from earth to heaven with its three principal rounds suggests

that though resting on earth our goal is heaven and that faith in God, hope in immortality, and charity to all mankind are means of reaching the goal; the lesson of the Winding Stairs is one of progress and we must mount the stairs one by one; all these imply that we should **not** be content with the substitute we have, but should advance to higher levels. Then, too, the journey from the West to the East to obtain assistance suggests that only by the help of the Master can we hope to find that for which we search. Again, having obtained the Master's approbation we return to the West, the journey from the East (morning) to the West (evening), symbolizing our earthly day during which we must pursue the quest. Each of us, like Paul (Phil 3:13,14) must count not himself to have succeeded, (for so far he has failed and accepted a substitute,) but he must forget past failures and reaching forward to the success which is before him (when his temple of character is completed), must press on toward the goal unto the prize of the high calling of God in Him who is the Word, the Way, the Truth, and the Life. The selection of the goal and the choice of the way are ours, for as John Oxenham has well said:

"To every man there openeth
A way and ways and a way.
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

Masonry recognizes this right of choice by insisting that each applicant for her mysteries shall come of his own free will and accord. The Word, therefore, can only be found by one who is a free agent and has entered on the quest of his own free choice.

How the Word is Obtained

In the Craft degrees we are told the conditions under which the Word would be obtained by our ancient brethren; namely, when the Temple was completed and in the presence of all three of our first Most Excellent Grand Masters, who represent Wisdom, Strength and Beauty. These conditions still hold. We can receive the Word only when our spiritual temple is completed, and not even then unless Wisdom, Strength and Beauty are all present, for all three are necessary to

the realization of the Perfect Ideal. The Temple of Solomon was a symbol of the perfect character. Therefore the seeker himself is the temple which must first be completed, and such completion is impossible if any one of the three elements of wisdom, strength, or beauty is lacking. The Temple of Solomon was the place where Jehovah said he would place his name, and make it His dwelling place. (Deut. 12:5, and I Kings 9:3). But we are also told that we ourselves are that temple and that the Word is to be found in our own hearts. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—the temple of God is holy, which temple ye are." (I Cor 3:16,17. See also I Cor 6:19 and Eph 2:21-22). "The word is very nigh unto thee, in thy mouth, and in thy heart," (Deut 30:14), "that is the word of faith," (Rom 10:8). Again, "Thy Word have I hid in my heart," (Ps 119:11).

It should be the ambition of every true Mason to build his Temple so well that it may be a place in which God will be pleased to dwell and if he does so, he may be sure that he will obtain the Word he seeks, for he will find it and not a mere substitute, hid-

den in his own heart. This thought is thus expressed by MacBride: "The grand ideal in Masonry, to which all the rest are subsidiary and contributory, is that which represents the soul of man as a Holy Temple, a dwelling place for the Most High."

Masonry, however, teaches that the temple of God is not a series of detached units, but a harmoniously organized whole. We are to "fit ourselves as living stones for that spiritual building, that house not made with hands eternal in the heavens." St. Paul expresses the same thought when he says: (Eph. 2:19-22) "Ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone, in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." MacBride, in his "Speculative Masonry" extends the idea of speculative building from the individual to society thus:

"The mission of Masonry, being the building of the Ideal Temple, he is the true Mason who works true to the plan of that Temple. He has to build

himself and thereby contribute to the building of humanity, as a dwelling place for the Divine Presence."

Marguerite Wilkinson's poem "The New City" expresses the same thought as follows:

Have we seen her, The New City, O my brother, where she stands,
The superb, supreme creation of unnumbered human hands;
The complete and sweet expression of unnumbered human souls,
Bound by love to work together while their love their work controls;
Built by brothers for their brothers, kept by sisters for their mates,
Garlanded by happy children, playing free within the gates,
Brooded by such mighty mothers as are born to lift us up
Till we drink in full communion of God's wondrous "loving cup"?

Clean and sightly are her pavements ringing sound beneath men's feet,
Wide and ample are her forums where her citizens may meet,
Fair and precious are her gardens where her youths and maidens dance
In the fresh, pure air of Heaven, 'mid the flowers' extravagance.
And her schools are as the ladders to the Spirit, from the Clay,
Leading, round by round, to labor, strengthened, side by side, with play,
And her teachers are her bravest, and her governors her best,

For she loves the little children she
has nourished at her breast.

Never clangor of the trumpet, nor the
hiss of bullets mad
Breaks the music of her fountains,
plashing seaward, flashing glad,
For no excess and no squalor mark
her fruitful, fair increase—
She has wrought life's final glory in
a miracle of peace,
And her citizens live justly, without
gluttony or need,
And he strives to serve the city who
has bread enough to feed
All his own, and she must labor, who
would hold an honored place
With the women of the city in their
dignity and grace.

Have ye seen her, O my brothers, The
New City, where each hour
Is a poet's revelation, or a hero's per-
fect power,
Or an artist's new creation, or a
laborer's new strength,
Where a world of aspiration clings
God by the feet at length?
Have ye seen her, The New City, in
her glory? Ah, not yet
Gilds the sun with actual splendor
chimney top and minaret,
But her site is surely purchased and
her pattern is designed,
And her blessed ways are visions for
all striving humankind!

The New City, O my brothers, we our-
selves shall never see—
She will gladden children's children
into holy ecstacy—

Let our lives be in the building! We
shall lay us in the sod
Happier, if our human travail builds
their avenues to God!

Yes indeed, but in putting our lives into the building of such a city, we will find that we also in due time will behold the city we have helped to build.

The Bible also refers to the idea of the perfect individual becoming a constituent of a perfect society in the description of the Holy City coming down out of heaven from God, with the message that the Temple of God is with men, "and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain, any more." (Rev. 21:2-4).

The Building of a Perfect Character

Thus in the Craft degrees the search for the Word symbolizes the building of a perfect character, which is thus explained by Oliver Day Street in his "Symbolism of the Three Degrees:"

"We next come to consider one of the most abstruse conceptions in Freemasonry. The allegory of a search for a Lost Word is not a search for

any particular word; in fact it is not even a search for a word at all. The expression "The Word" had significance to the Jews and other ancient races which is hard for us to comprehend. While not strictly accurate we shall not be far wrong in saying that to the ancient mind "The Word" signified all truth, particularly divine truth. To us the most striking and familiar passage in literature containing this expression is that in St. John, as follows:

"In the beginning was the Word,
And the Word was with God,
And the Word was God."

John does not here announce any new doctrine, but one that was perfectly familiar to the Jewish thought of his day; only his identification of Jesus of Nazareth with the Word was new. Nor was this expression or this idea by any means confined to the Jews; it belonged to nearly all ancient philosophy. Among the Greeks it was the **Logos**, a term derived from the Greek verb **Logo**, to speak; the same root from which comes our word **Logic**, the name of that science by which we determine moral truth.

That noble attribute of man, the power of articulate speech, whereby his wisdom and his most abstract

thoughts are made known to his fellows, a power so far as we can see possessed by no other animal, must have in all ages greatly impressed the thoughtful mind. The spoken word seemed an instrument worthy to be employed by Diety himself, not only in promulgating divine truth but even in creating all things that were created. According to the ancient idea, Diety was so omnipotent that he had but to speak and the thing was done; he said "Let there be light" and there was light; and that without "The Word" was not anything made that was made.

Hence "The Word" under the development of philosophy, particularly that of Philo Judaeus, a contemporary of Jesus, became synonymous with every manifestation of divine power and truth, so that finally it was regarded as not only co-existent with but metaphorically as identical with Deity himself. This is clearly the meaning of St. John.

The Word—A Search for Divine Truth

The Masonic search for "The Word," therefore, symbolises the search for truth, particularly divine truth. The lesson here to us is to search diligently for the truth, never to permit prejudice, passion or inter-

est to blind us, but to keep our minds always open to the reception of truth from whatever source, or however opposed to our preconceived notions it may be; and having seen it and received it, always to act agreeably to its dictates. Hence Masons everywhere are devoted to the doctrines of freedom of thought, freedom of speech and freedom of action.

But we are also cautioned not vainGloriously to imagine that we ever here achieve all truth. The Master Mason is invested not with the **True Word** but with a **Substitute Word**, implying that in this life we may know only in part, that we may approach, we may approximate truth, but that we never attain it in its perfection. This search will continue as long as this life lasts, but not until we shall have passed on to a higher state of existence will divine truth be disclosed to us in all its fullness and beauty. We may say here that this final disclosure is symbolised in the Royal Arch Degree.

The preservation of this extremely ancient conception of "The Word" is not without historic value also as indicating the great antiquity of "Masonic Symbolism."

Again the Craft degrees teach us

that each seeker must find the Word for himself. His guide may give for him the substitute words and passes which symbolize reputation, but no one can find for him the True Word which symbolizes the perfect character. He asks the Master to assist him in finding it, but even with such assistance he knows he must find it for himself. The Master can advise him in his search, but both seeking and finding are personal experiences, expressions of one's own inner life. As Haywood in "The Great Teachings of Masonry" says:

"Truth must be sought for. It is not an entity lying outside us, like a boulder on the path, but a living and changing thing, which must evermore be possessed anew, a fact which is so hauntingly bodied forth in our legend of the Lost Word, and our search therefor. Each man must win it for himself, such is the law, for it is not a commodity which can be handed by one man to another, though there are countless ways in which we can help each other to find the light. The institution which supposes itself to have discovered all truth, and to have it neatly organized into a creed, which may be received from it second-hand, as one may receive a legacy, is an institution that is deceiving itself and its followers. No institution has captured the whole truth; none ever can.

No man can come into possession of the light by signing his name to a creed. Masonry has no creed. For each one of us men the truth is as a word that is lost, and each of us must himself go in search for it."

Yes, each of us must build his own character and carve out his own destiny, and the task is not easy. The seeker for the Word needs the assistance of the Master, which will be yielded to him through the power of prayer. Listen to Whittier as he says:

"Dream not, O Soul that easy is the task
Thus set before thee. If it prove at length
As well it may, beyond thy natural strength,
Faint not, despair not. As a child may ask
A father, pray the Everlasting God
For light and guidance midst the subtle snares
Of sin thick planted in life's thoroughfares,
For spiritual strength and moral hardihood;
Still listening, though the noise of time and sense,
To the still whisper of the Inward Word."

Thus as Joseph Fort Newton says: "Ever the Quest goes on, though it is permitted some of us to believe that the Lost Word has been found, in the only way in which it can ever be found—even in the life of Him who was the Word made flesh, who dwelt among us and whose grace and beauty we know."

The Lost Word

By FRANCIS W. HEMPORLY

From The Keystone (Philadelphia) Vol. 26, p. 341.

In all the oriental mysteries, as well as in Masonic tradition and in the Hebrew Scriptures, much space and deep interest are given to an ineffable name which was once known, afterwards lost and again restored to men.

We are told that our three grand masters, Solomon, King of Israel; Hiram, King of Tyre, and Hiram, the architect, had agreed upon a word, which was to be the secret word of a Master Mason, and that it was to be conferred upon the more meritorious of the Fellow Crafts at the completion of the temple, but that it was to be conferred only in the presence of the three. For a well-known reason this word, which they had deposited in a secret vault for safe-keeping, was lost. It could not be conferred upon the Fellow Craft. It remained hidden away in the depths of the earth beneath the temple, which was destroyed above it, and there it lay concealed until after the Kingdom of Judah, which had been carried away into captivity, had served the King of Babylon for seventy years, and finally after a period of 470 years, the word was found and restored to the knowledge of the children of Israel.

This word was the mysterious name of the Divine Being—the name which

God himself gave to Moses out of the burning bush. It was that name which means in the Hebrew language, 'I am He who is,' the only uncreated and the self-existent Creator of all. 'This is my name forever, and this is my memorial to all generations.'

"We have always felt that the doctrines of our ancient teachers have been builded for all time and for all men. In their simple letters they attract and interest those who, as Entered Apprentices, have just passed over the threshold. And as they advance in knowledge and skill, the lessons of wisdom become more and more open, until finally, when they are regarded as proper to be made Masters, when the genuine spiritual temple symbolized by the temple of Solomon has been erected within them, then it is, and not before, that the ancient, true, and secret word of a Master Mason can be given and understood by them.

In a certain sense every man travels over this road from infancy to manhood. The loving lessons of the innocent days of childhood are taught by the affectionate counsels of mother and of father, and the angels which hover around the cradle of the sleeping infant fill the fair pages of its tender mind with the bright pictures of an inner paradise. The representatives of the three ancient grand masters are concerned in the structure of this spiritual temple in every human soul. They are the wisdom of Solomon, the Tyrian king, with his store of rational knowledge, which are the cedars of

Lebanon and the practical application of these things in the uses of the daily life by the cunning mind of the widow's son, who was skilled in all manner of work. But as we grow from infancy to youth, and through youth into manhood, we all of us realize that there is more or less of a falling away from the standard of a faithful life. We know more than we practice. We are ambitious to foresee the secrets of a higher life—the knowledge of the secret word, which is the name of Him who is self-existent and the cause of existence in all—but we are not willing to wait until we are properly prepared by the deeds of our life to receive the knowledge. The Kingdom of Heaven in us suffereth violence, and the violent lusts and passions of our corporeal nature seek to take it by force, with the sad result, in the great majority of cases, that our power to do unto others as we would have them do unto us is slain, and the true and secret word of the name of names which stands for all that is good and true and useful in human existence, is lost.

"The children of Israel, the seed of Abraham—whose name was changed by the insertion of the middle letter of the Ineffable Name, from Abram to AbraHam—are carried away into captivity, and they serve the King of Babylon, who represents the evil lusts of the flesh, for seventy years, which means until such time as is necessary to complete, the work of subjugation in us of those rebellious principles. Then there always arises a Messiah—

a Cyrus, if you please, as a Hebrew; or a Jesus, if you please, as a Christian—a time when the edict goes forth that the people may go free, and a Zerubbabel comes forth to lead us back again—back into the states of our early days, back into the condition of our early childhood, back amid the ruins caused by our wrongful lives.

"To this work we must come with honest hearts, actuated by a sincere desire to rebuild the house of the Lord without expectation of fee or reward. There must be nothing mercenary or selfish about it. We must be moved by a genuine love of the good and true. In such a condition of mind and effort, we shall, sooner or later, discover that which was lost. The Book of the Law, long lost, now found, will be reopened in the sanctum sanctorum of our heart's true love and revealed to us a newer and more glorious light. The jewel of the ancient lodge, with its mysterious significance, will be found safely preserved, and the ancient, true and secret word will be once again in our possession. We shall have the name of the Divine as a memorial to all the future generations of thought and feeling within us.

He who knows the true name of the Deity, knows also His essential nature and character. As we learn the genuine truth that God is love and wisdom, combined in everlasting unity and concord, and ever working for the good of all His creatures, we have the ancient, true and secret word—the genuine name of Deity—restored to us, and in this supreme condition of

most excellent wisdom we are prepared to practice those principles of peace on earth and good will among men, symbolized by the graving upon our frontlets of 'Holiness to the Lord' —holiness which permeates with its sweet savor of charity our every thought, word and action.

"My dear companions, it is a consummation most devoutly to be wished that everyone of us may, sooner or later, clear away the rubbish of his past life, and upon the ruins of the old waste places rebuild the true spiritual temple of the Lord, and find once more established in strength the essential signified by the word which was lost, but which, having been found and loved and obeyed, will pass us through the white veil of the sanctuary above, and secure to us the white stone of an innocent character, in which is written, the New Name of Holiness to the Lord forever."

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C. C. HUNT, Chairman,
Bureau of Education,
Cedar Rapids, Iowa.

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